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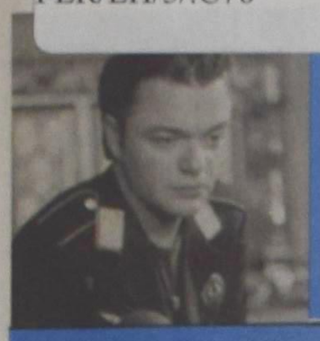

Life of David comes to Redeemer

Islam 101

October 16, 2001 • Volume 19, Issue 3 • Redeemer's Student Voice

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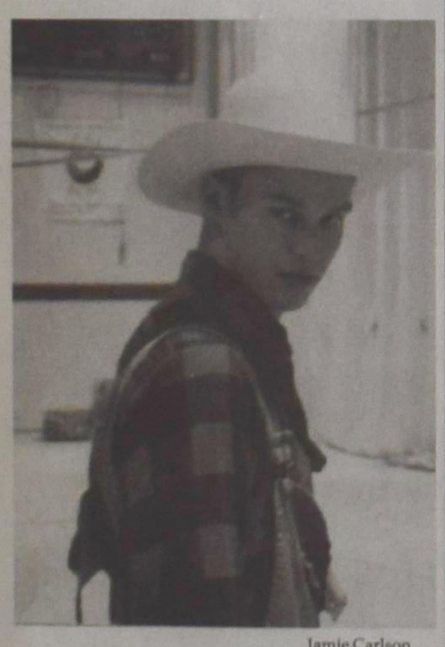

Jamie Carlson

Cowboy Ritchie, ridin' and ropin'.

David Margoshes comes to Redeemer

World in Brief

Rattlesnake Canyon

By Brian Harskamp

You are in the Wild West, living in a small town in a place called Rattlesnake Canyon. One day a railroad tycoon comes to the sleepy town, speaking the familiar language of money, and you are listening. Now you do everything you can to help this man complete his grand task, building a railroad that will connect this small town to a drastically changing world. The excitement mounts in the packed cafeteria, as the Eagle's Flight® staff leads Sociology and Business students, as well as members from local business communities, to the grand task ahead. A quick glance around the room shows a group of people not really sure what is going on or what to expect.

The room is divided in two, the settlers and the merchants. Each side has unique tasks and means to achieve them, engaging in the always-popular battle of supply and demand. While they are critical, merchants and settlers are not the only ones involved here. Pistol Pete and Calamity Pat (known to most students as Dr. Needham and Professor Slade) ran various supply depots, and of course none other than business professors Professor Harvey and Professor VanWeelden (Tex and Slim) were present, acting on behalf of the railroad. Each team was given funds to start up shop, and buy and sell as much as they could, as quickly as they could. Each of four weeks, lasting 20 minutes each, had changes that threw the cafeteria in to a frenzy. No pigs for sale in the second week? They buy like crazy in week one! After 4 20-minute weeks of trading filled with "Do you have rope for sale?", and "We need an amenities kit", a railroad was complete and the participants left sweaty, tired, and hopefully rich.

Many students who entered the session with skepticism left with smiles, commenting on how much better it was than they expected. The evening was concluded by the Eagle's Flight® staff with a recap on the winners and an examination of what was learned. Sherif Flyn, the main spokesperson at the event, noted that although she was acting around, she did have a business degree and things were happening for a reason. The importance is teamwork and knowing what your partners, may they be business clients or people in the workplace, are looking for from you. Good relationships are an incredible and important part of all areas life, and need to be successfully integrated into our jobs.

Rattlesnake Canyon is one of several programs that Eagle's Flight® holds, and is a very effective

Continued on page 2

Jamie Karlsen

Josh Flikweert, Trish Brace, April Luymes, Hilary Glasbergen and Dave Desmit have gone country.

2nd Annual Square Dance

By Nicole Little

Another harvest season is in progress, and it's time to celebrate! Many Redeemer students celebrated the season by attending the Second Annual Square Dance, hosted by Student Senate and guest host Harry vander Giesson. "Spin 'yer pardner round n' round," was just a part of the evening's fun and games. Everyone found a partner and grouped with three other couples. Once the sorting was finished and the dance squares established, Mr. vander Giesson began the process of teaching us how to follow his commands in order to dance. He taught us what home, heads and sides were in a Square Dancing square. He than proceeded to teach us Alabama lefts, yea-haws, circles, Grand Squares, and many other easy, but fun dance steps. Hoedown-style renditions of "It's a Small World", "Bare Necessities" and "Amazing Grace" were among some of the songs used at the dance. Other than hoedown music, laughter and whooping could be heard. It didn't matter if you were uncoordinated, as long as you were having fun.

Not only was there music and dancing, but there were also prizes to be won. The first contest was the bale toss. Twenty contestants tossed heavy bales of hay towards an eager crowd. Finally, Peter Marks won the toss. After another round of dancing, and many tired Alabama lefts later, Mr. vander Giesson called for a break. Student Senate set up the Milk the Cow contest, which brought lots of laughs as milk was squirted into buckets, onto contestants, the floor, and even the audience. What a mess! A final contest was the costume one, and

Continued on page 2

Outdoor Rec Centre Nears Completion: Isn't It Late?

By David Vander Deen

The new outdoor rec centre will soon be open for student use. This past month, much progress on the facilities made the Student Senate's predictions of a mid- to late October completion fairly accurate. Students may remember hearing last year that the centre was to be ready for the start of this school year. Why is it only now being completed?

The delay is due to unforeseen complications that threw the deadline off. The complications were rooted in location; Redeemer lies on an old Native village, and whenever the school wants to build, a dig must be performed to make certain we are not building on top of significant pieces of Native culture. The other problem was that much of Redeemer's drainage system ran under the area the facility is being built on. The drainage system had to be revamped, and existing reservoirs and bins had to be moved. Student Senate Vice President , Rosalee Roth says about the delay, "the goal is to do it completely and well, we're looking for quality and durability."

The new recreation center is a project initiated by the Student

Continued on page 2

World in Brief

By Yolisa DeJager

Elections in Uganda

It is election time once again in the African country Uganda. Ugandans are wondering if this election will impact their lives positively; in the past, governments have pushed themselves into power any way possible, including rigged elections and military coups. Sixteen years ago, President Yoweri Museveni entered the political scene, promising to curb corruption and promote democracy. However, the elite have been the only ones profiting from his rule, and political corruption has become widespread.

The most serious challenger in this election is Dr. Kizza Besigye. His campaign promises are to "build capacity of civil society", "punish the corrupt", and "restore confidence in anti-corruption institutions", according to Uganda's leading newspaper, The Monitor. Ugandans are hopeful that he will end this tyranny and place their country back on track, but history plays on their doubt. The Monitor points out that every political party that promises to turn their country around has failed, and usually increased damage to all sectors: the economy, the social programs and state stability. .

South Korea and China -- 25 Immigrants Dead

It has been confirmed that 25 Chinese immigrants travelling to South Korea suffocated to death before being thrown into the sea. These immigrants were placed in an unventilated fish hold on a smuggler's boat, and eventually all died. The bodies were then thrown into the water close to the southern port of Yosu. The South Korean government has given its heartfelt apologies to China and promises to investigate the situation.

Continued on page 8

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The Thanksgiving After:
Reflections on Thanksgiving in the midst of terror

BY ROB GAGNON

Like many people, I spent this past September 11th glued to the TV, from about 9:00am on. The scope of the tragedy has left a chilling reminder that we are not immune to the horror of terrorism, even in our cozy North America, a land separated from "over there" by the Atlantic Ocean. War has hit home, and for many, a little too close.

The last month has left many people pondering the vastness of the destruction that was left. We have wondered and worried about what is about to happen in this event. What is this war going to look like? North America hasn't seen a prolonged war since Vietnam and WWI and WWII. All the wars of recent years, such as the Persian Gulf Crisis, have only spanned a matter of days or weeks. This current war is predicted to take as long as ten years.

Entering the Thanksgiving season may seem like a hypocritical paradox to some. On the one hand, what is there to be thankful for? We'll eat our turkey and say our prayers as if there were nothing wrong with the world out there. It's as if the events of September 11th are somehow removed to another world for a season, and we can enjoy the bliss of a family gathering. Is this the only way we can celebrate? Must we remove ourselves from tragedy and be thankful in spite of what goes on in the outside world? Or is there something to be thankful for, not in spite of, but directly in the midst of the terror of this world? I think there is. More so, I think it is imperative that we are thankful in such a time as this.

A year or so ago, I wrote an article titled "Thankful for what I don't have", in which I attempted to state that I could be thankful for what I do not have because it is God's will for me right now. This current article has caused me to think along those lines in a broader sense. If we can be thankful for what we don't have, we show that we have a great faith in God and his plan for our lives.

It is my firm conviction that as Christians we are called to live outside the borders of what circumstance has laid on us. By doing so, we begin to walk by faith. This means we can be thankful in the midst of tragedy and suffering because God still has his hand on this world and will not remove it.

Being thankful in the midst of tragedy pushes the envelope of our faith and enlarges our view of what God can do. It is at this point that the Christian can shine the brightest, for he/she can react differently from his/her non-Christian friends. And this allows us to be a mighty witness in the world at large. While they are mourning and trembling with fear for the future, we can show that we have a greater hope then what the government or America can give us. "This is a trustworthy saying that serves full acceptance (and for this we labour and strive), that we have put our hope in the living God, who is the Saviour of all men, and especially those who believe." (1 Tim 4:9-10)

More World News in Brief

Contined from page 1

Antigua and Barbuda -- E-mail threats to Government

Media houses in Antigua and Barbuda have received e-mails that threaten to burn down several government buildings in November. The e-mails also call for the removal of the Lester Bird Administration, saying that they will "do like their Muslim brothers and people of the Old Road" until their demands are met. Members of the Movement for the Liberation of Antigua (MLA), a separatist group, are the prime suspects thus far. The e-mail was first believed to be a hoax mimicking the September 11th attack on the United States. It appears, however, that the author was able to hack into GIS Caribbean Online systems and send the e-mail from it. The investigation continues and security has been heightened in all areas.

Square Dance

Continued from page 1

the winners were April Luymes and Steve Green.

A third and final dance soon followed; it was evident that the crowd had dwindled down. Square Dancing is very tiring after about an hour, but not for those last few who continued to learn new steps and enjoy the ones they had learned earlier. The dance was a success! Those who participated need to give Senate's Activity Chair, Naomi, a big thanks for making this event possible, not to forget the many other people who helped Naomi bring the harvest celebration to a successful event.

Eagle's Flight

Continued from page 1

means of allowing employees to buy into solutions by discovering them for themselves. This process speeds needed changes through companies by making the solutions to problems make sense. Not only are the programs fun, they are highly organized and professional, creating a very solid learning environment.

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Outdoor Rec Centre

Continued from page 1

Senate. When asked how it was to be run, Roth said, "what we want is for it to be accessible to all students and faculty, it's to be a cooperative facility with a limited amount of restrictions." One restriction is that scooters and rollerblades will not be allowed, as they damage the court's surface.

A layout and additional information are both provided for students in the display case outside the cafeteria. The Senate intends to keep students informed about the project, and expect to have an opening ceremony when the facility is ready for use.

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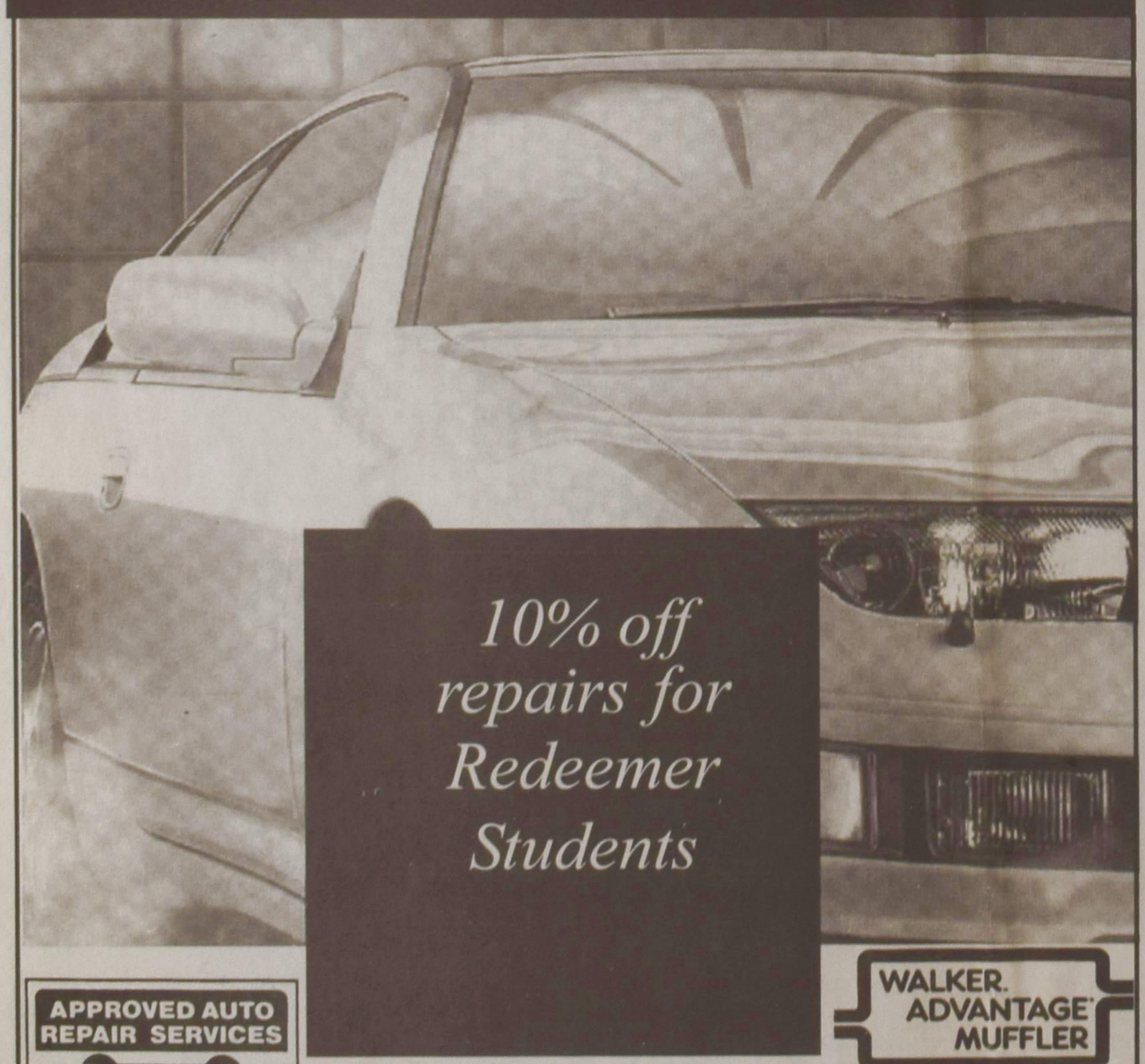

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·RELIGION FEATURE·

No God But Allah: the development of Islam

By Andrew Vis

In the wake of the recent terrorist attacks and the suspected involvement of terrorist leader, Osama bin Laden, there have been many misconceptions of the Islamic religion. Though Islam is now a household word, few actually understand what the religion entails. The roots of Islam reach back into the 7th Century A.D. to the year 610, when the prophet Muhammad, at the age of 40, received a revelation from the angel Gabriel. This was the first of a series of revelations eventually compiled into Islam's sacred scripture, the Qur'an. Muhammad had doubts about the origin of these revelations, but urged by his wife he began to publicly teach his newfound, strictly monotheistic religion. In time, as Muhammad's religion grew, he faced increasing persecution from the polytheistic leaders of his tribe, and in 622 he was forced to flee to the city now known as Medina. This event, called the Hegira, is so significant that it marks the beginning of the Islamic calendar. While in Medina, Muhammad gained widespread support, and by the year 630 Muhammad was able to return to Mecca in force, and take control of the city. Within a year, Muhammad was able to unify all the tribes of the Arabian peninsula under the religion of Islam. Shortly thereafter, Muhammad became ill, and he died on June 8, 632.

The new faith grew incredibly fast. Within a hundred years, Muslim armies managed to conquer extensive territory that had been controlled by the Byzantium Empire. Islam continued to grow, whether by peaceful means, or by warfare, until it was well-established throughout Africa, Asia, and the Middle East. Today, there are approximately 1.2 billion Muslims in the world, including about 9 million in Canada and the U.S., which makes it second in size only to Christianity. The starting point of Islam is belief in the oneness of God, who is the Lord and the Sovereign of the Universe. Allah, as the Muslims refer to him, is omnipotent, omnipresent, and is indivisible; no partner is to be associated with Him. The Christian doctrine of the Trinity is offensive to the Muslim people. It is Allah, this one God, who has wonderfully created and orchestrated the Universe, and it is He alone who sustains it.

Human beings, having been given a fixed period of time to spend on earth, are equally unified as a single family under God, and have been entrusted with carrying out Allah's divine will on the earth. Allah has set in place a code of life that mankind is to observe, but has also given humans the freedom to choose whether or not to embrace this code. Although all human beings have been created good, and are born as Muslims (believers), many have been corrupted, and choose to disobey the will of Allah. To become a Muslim, a person must honestly believe and profess that God is one, and that Muhammad is His prophet.

In the void that lies between God and mankind, Muslims believe there is a realm of angels, arranged in a hierarchy, with Gabriel holding the highest position. It is believed that God has assigned two angels to each individual: one to record good deeds, and one to record bad deeds. At the foot of the angelic hierarchy are the *jinn*, a band of angels that are usually bad and are capable of possessing people.

Allah, having created the world and placed man in it, did not leave man without any form of guidance. God has revealed his will for mankind through the prophets. It is imperative for a follower of Islam to accept the authority of a prophet as one of God's representatives, and to follow his example. A prophet has been sent to every nation to preach the message of the one God. According to tradition, a total of 124 000 prophets have been sent through the ages, though most of these prophets are unknown. Included in the list of prophets are many biblical characters, among them Adam, Noah, Abraham, Moses, David, Jonah, John the Baptist, and Jesus. Jesus, though considered by Islamic tradition to be a prophet of virgin birth, and to have performed many miracles, is not accepted as the son of God. Muhammad is the "Seal of the Prophets", and is the final model for mankind. Each one of the prophets sent by Allah was given for a specific period, but Muhammad is the only prophet who was given for all time.

To a few of the prophets, Allah gave books of divine revelation. Moses was given the Torah, David the Psalms, Jesus was given the Gospels, and Muhammad, the last and final prophet, was given the Qur'an. Of the four books, only the Qur'an has been preserved in an uncorrupted state, the other books are not necessarily binding. Muslims contend that the Qur'an, which in its purist form is written in Arabic, is the literal word of God.

According to the Qur'an, this world is a place of trial, a place where all men are judged. After death, man will be resurrected, and will have to stand before God and give an account of all that he has done during his lifetime. Unlike the Christian tradition, the Muslim has no assurance of salvation, rather, all man's deeds will be weighed on a balance. Those whose good deeds outweigh their misdeeds, will enjoy eternal bliss in the life hereafter, however, those who have chosen to disobey the commands of Allah will face the consequences of their actions. As outlined in the Qur'an, humankind, as subservient to God, has been given certain tasks to perform. These tasks are not to be obeyed simply because they are required, but they are to be performed out of gratitude to God for his infinite goodness. These duties are known as the "Pillars of Faith," and it is generally accepted that there are five of them: first, all Muslims are commanded "to bear witness", that is, to sincerely say "I bear witness that there is no God but Allah and Muhammad is His messenger;" second, Muslims are required to recite five complete prayers each day at the appointed times - daybreak, at noon, in the afternoon, in the evening after sunset, and in the early part of the night; third, during the ninth lunar month of *Ramadhan*, Muslims are expected to fast during the daylight hours, abstaining from all eating, drinking, smoking, and sexual relationships; fourth, Muslims are commanded to give alms, that is, 2.5 percent of their income, to those who are poor and needy; and finally, all men and women, provided it is feasible, should make the journey at least once in their lifetime to Mecca, the Islamic holy city. Islam can be characterized in one word: submission. It is a religion that encompasses all of life; it does not confine itself to the scope of one's private existence. The Qur'an encourages humankind to embrace Islam without any reservation, and to submit to the will of God in all spheres of life. Islamic teaching is without mythology. Its simplicity and practicality appeal to many, and there is no doubt that Islam will play a major role in the coming years and the century ahead.

	Islam	Christianity
God	A singular unity. No partner is to be associated with God	A compound unity; one in essence, three in person
Humanity	Good by nature	Sinful by nature
Sin	Sin is thought of in terms of rejecting right guidance. It can be forgiven through repentance. No atonement is necessary.	Sin is serious (Rom. 6:23, Eph. 2:1). It reflects an attitude of moral rebellion against the holy God, which causes us to be alienated from Him. An atonement is necessary
Salvation	The standard for salvation is having one*s good deeds outweigh the bad. Therefore, it is based on human effort.	The standard for salvation is the absolute holiness of God (Matt. 5:24). Therefore, it can only be offered as a gift through the grace of God and received through faith.
Jesus	One of the major prophets. To associate Jesus with God (i.e., to call Him the Son of God) is blasphemy. Muslims affirm the virgin birth of Jesus and the miracles that He performed.	The one and only Son of God. John wrote, "Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist - he denies the Father and the Son" (1 John 2:22).
The Death of Christ	According to Islamic tradition, Jesus did not die on the cross. Instead, He went to heaven, and Judas died in His place on the cross. Muslims believe that it is disrespectful to believe that God would allow one of His prophets - and especially one of the most honored of the prophets - to be crucified.	Jesus died a physical death as a substitute for our sins. He then rose from the dead in a physical but immortal body and appeared to hundreds of witnesses. God*s specific purpose for sending Jesus into the world was for Him to be crucified and to die for our sins. Jesus voluntarily gave His life for us. The end was not that of dishonour but that of the highest exaltation.
The Bible	Corrupted. Abrogated by the Qur'an	Authentic. Divinely inspired. The final authority in all matters of faith and truth.

The Moral of the Story Is:

"This is my command: Love one another." (John 15:17)

By Andrew Vis

Though in many respects, the Christian and Muslim traditions are very similar, the differences are enormous. While it is important to respect the Muslim religion and culture, we can not focus on our similarities and become a "brotherhood of the believers in one God." It is imperative that we seek to reach the Islamic population, and show them the truth. This however, is much easier said than done. Muslims are notoriously difficult to minister to and are, on the whole, very knowledgeable about what they believe. Most Muslims have studied both the Qur*an and the Christian Bible extensively. Christians must seek to educate themselves regarding Islamic beliefs, and to show Muslims that they too can have a living, new relationship with God. Yet, above all, the Christian Church must show love to their Muslim neighbours, to love them not as potential converts, but as human beings created in the image of God.

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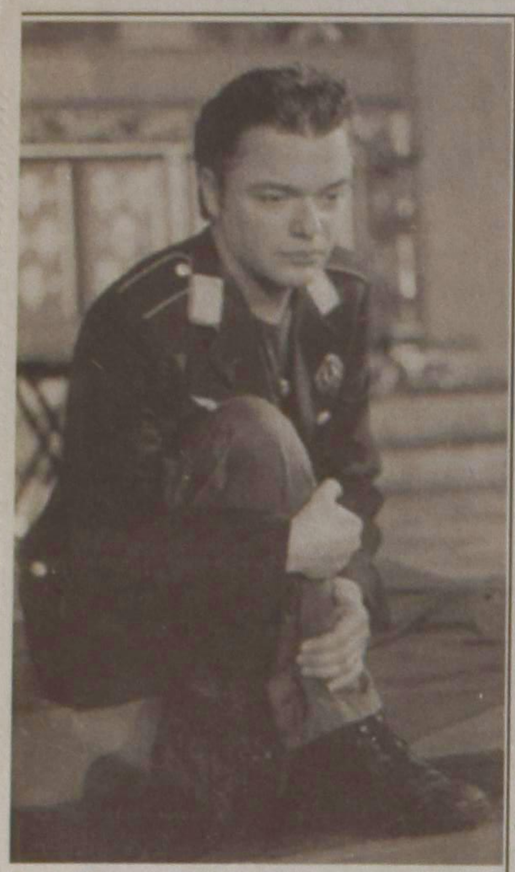

Life Of David:

A theatrical solo performance of Scripture

By Christa Hesselink
Student Life

On Friday, October 19, Redeemer students will have an opportunity to see an incredible theatrical performance. *Life of David* is a solo performance, and the text is taken almost entirely from a modern translation of the Old Testament in the Bible. The word of God comes alive for all ages!

Each of the 23 characters portrayed in the performance is brought to life through various dialects, mannerisms and emotions. Combined with scripture, these elements work together to form a dramatic and dynamic story which searches out the heart of David.

The performance travels the span of David's life, from his anointing by Samuel the Prophet, through the wilderness, to his throne room, and then to his final words and death. It is just over an hour of passion, rage, weeping, laughing and worship!

The actor, Jason Hildebrand, completed one year at Canadian Bible College before receiving an Honors B.F.A. in acting from York University. He is an actor and writer and has performed in theater, film, and television.

Tickets are only $1.00 for students, and they can be purchased in the Student Life Department or at the door the night of the performance. Tickets for everyone else (staff, faculty, community) are $3.00/person, and will be available at the door. The show starts at 7:30pm in Auditorium, and will be over in plenty of time to see the hockey team play. It'll be an event you'll not soon forget.

Tae Kwon Do Club Kicks Off With a Bang

By David Vanderdeen

Redeemer's Tae Kwon Do Club experienced success as well as disappointment at a tournament held at Humber College on Sept. 20th. Five members of the club participated in the tournament, with various results. The tournament consisted of two events, sparring and patterns. Johan Vanwalderveen and Matt Klingenbery competed in the patterns competition but, despite their best efforts, did not bring home trophies.

All five members competed in the sparing portion of the tournament. Two members of the club met with success, winning bronze and silver medals. David Vander Deen won bronze in the white, yellow, orange belt level of competition, and Kai Pan Chan won silver in the blue belt level. "Last year I won bronze, this time I won silver, next time I'll get gold," Kai says about his success.

"I never thought I would win anything, it was my first tournament," says Dave, admitting, "I may just have been lucky, it could easily have been one of the other two guys in my place," (referring to Jon Devries and Matt Klingenbery, who were barely eliminated in the first round by the gold and silver winners). Johan competed at the green belt level, but was eliminated in the second round.

"We did well for our first tournament, next time we'll have more time to prepare and will do better." says Kai Pan Chan.

Jamie Karlsen
Tina and Amy read us a story.

Mendel and the Temptations play Coffeehouse Too.
Jamie Karlsen

Cowgirls Host Coffeehouse

By Nicole Little

Another night filled with laughter, tears, and awe took place on October 11th, as once again the Student Senate sponsored a Coffeehouse. Hosted by Tina Horneman and Amy Rideout, these cowgirls opened the night by dancing to *"Little Bitty Pretty One."* They also introduced us to a cute story called *Six Darn Cows*, revealing the plot between acts from fellow Redeemerites.

Laura Stewart (1st year) shared a song about driving to heaven, which she dedicated to the truck drivers in the audience. Following Laura was a fun skit from Monty Python's repertoire about defense against fruit assaults. Major Darryl Marissen taught his small class, consisting of Tim Fransky, Alex Dykstra, and Ivan Vanderdeen, how to disarm a man running after you with a banana. It ended with a bang. Major Darryl is holding Defense classes at the Sobey's fruit aisle on Thursday nights, in case you're interested.

Once the laughter subsided from Amy and Tina's story, Mark Stahle sang a wonderful worship song, which brought out Biblical reminders of Isaiah 40:31. A bit of a switch after Mark was a song by Klaas Hoekstra, Dave DeSmit, Jordan Hall and Mendel Hoekstra, called *"She Li-i-i-ied"*. It was a fun song about a bitter lover whose woman ditched him. The song was well written and the band brought it together nicely with harmonies from all band members.

The audience was then given a treat as first-years Nikki Gerrits and Karmyn Giesbrecht played a game called Snap, a mind guessing game. After Snap, Jenny Noordegraaf opened her heart and voice to the audience with her new song titled *"Some Things are Worse Than Saying Goodbye"*. Next up, Dan Salonen presented the gospel message in a creative mime. Following this act was Lindsay Adams, accompanied by fellow classmate, Matt McKenna, sharing a song about life called *"What Falling in Love is Like"*, another well written song complimented by a beautiful voice. The final episode of *Six Darn Cows*, "Home", signaled the final segment of Coffeehouse Two. A final serenade by Mike VanderDeen & Co., in a barbershop quintet singing to Eveline (reluctant Judith Byl,) confirmed a night well spent in the company of fellow campus mates. Last but not least, the student body learned a new song from first-year Anna in her country's language, Bimba (African), and in English; it was called *There's No One Like Jesus.*

Lindsay Adams sings.
Jamie Karlsen

Mission in Mississippi

By Christa Hesselink

Want to get away for spring break, serve others, and have a good time? The Mississippi Mission Trip is your answer. On February 15 - 23, 2002, a group of students will head to Port Gibson, Mississippi to serve the rural poor. This is the 12th year Redeemer students have made the 23 hourtrip to help build and rejuvenate both homes and spirits in this impoverished southern county. If you are interested in participating, pick up an application in the Student Life Department. If you have anyquestions, please direct them to Christa Hesselink in Student Life.

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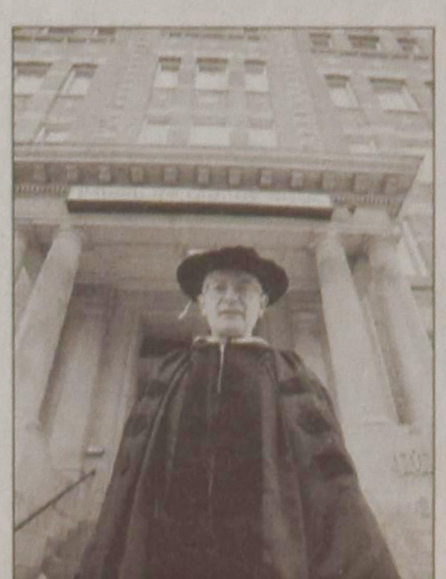

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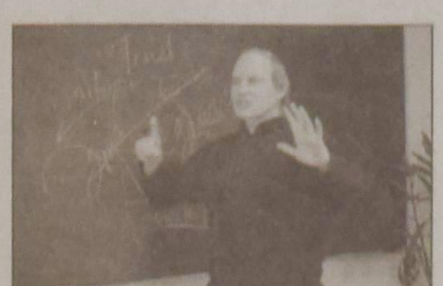

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·ARTS & REVIEWS·

Music Review

By Mike Schulz

Circadian Rhythm-
Over Under Everything

This album needs to be approached carefully. It is a worship album, and I don't think I have a right to judge the adequacy of another's worship style. That said, I will do my best to make an appropriate review of the album.

Listening to the lyrics, I found it very evident that these guys have a heart for God. They pour out their emotion through song, praising the one and only Father. The words however, seem a little childish, which isn't necessarily a bad thing, but I do think the poetic skill of the lyricist needs some work. The album is definitely not original in any way. It's just another band with musical talent, but no innovation. If you're someone who buys a lot of worship, it's worth picking up, but don't go out of your way to find it.

Because I refuse to put a hierarchy on worship, I will not rate this album.

Converge-
Jane Doe

This is one of the heaviest albums I've heard in awhile. Converge is a band that could be classified as hardcore. If you've asked yourself "What is hardcore?" here's a little explanation. It is very loud, driving guitar, accompanied by screaming vocals. Yes, other instruments are involved, but those are the basic elements you would find in a hardcore band. In the past few years, it's been hard to come by a unique hardcore album. They ALL sound the same, and Converge is no exception. The album is great, the talent is there, but nothing stands out to make it better than any other hardcore album. I'd comment on the lyrics, but to be honest, I can't understand them, nor can I read them because they went to the trouble of blurring them in the liner notes.

***

Hilmar Örn Hilmarsson & Sigur Rós-
Angels of the Universe

This is one of the most beautiful albums I've ever heard. It's the soundtrack to the Icelandic film "Englar Alheimsins" or "Angels of the Universe," directed by Fridrik Thor Fridriksson. This Icelandic band never ceases to amaze me. It's pretty much modern classical music, played with guitars and violin bows. It's very original and is a must for any music fan.

*****

Peace 586-
586

After a long break, Christian hip-hopster, "Peace 586" released a new album. The Christian hip hop scene is in dire need of a good album. In my opinion, this wasn't it. When I listen to it, the words "pure cheese" come to mind. I don't understand why every Christian hip-hop artist sounds the same, but they do. It's not the worst album I've heard, but it needs work. It needs something that would make me say, "This album is cool!" Right now, it doesn't have that.

*

Gryffindor's Famous Resident: A Review of *Harry Potter and the Sorcerer's Stone*

By Nicolé Little

In an age where movies, video games and computers are the main mediums of entertainment, a new literary figure has emerged upon the bookshelves of millions of young readers throughout the western world. This figure wears glasses, rides broomsticks, and finds himself stumbling into mischief. He is none other than the famous Harry Potter. The character Harry Potter is a young orphan, living with unloving relatives, who finds out he is a wizard. He is to attend Hogwarts University to receive training as wizard. His classes include transfiguration, potions, broomstick lessons, history, and Defenses against Dark Arts. He enjoys playing a wizard soccer called Quadditch and becomes the star player at Hogwarts. He lives in Gryffindor, one of four dorms at Hogwarts. Through his many adventures, Harry learns what courage, loyalty and honor are about and is put through a difficult test when he faces the evil wizard You-Know-Who (Voldemort). *Harry Potter* is a comical and fun series, but also a series that requires discernment and guidance, especially to its younger audience.

J.K. Rowling's series, marketed toward children aged 10 and up, was originally written for herself, not for the rest of the world. She writes as an avenue of getting away and dealing with stress in her life, the same way people play sports or take walks to get away for a time. To the Kidsread correspondent, she states, "I never dreamed of Harry becoming a household name." The dream of any writer is to see his/her work published and read by an audience; for J.K. Rowling, her dream has come true on a larger scale than what she had ever hoped for.

Why is *Harry Potter* such a success? Writing these days has become boring to our society of quick entertainment. Rowling's writing style keeps up with the fast-paced mind in order to bring attention to her story. Her honesty in Harry appeals to a world that is used to lies and superficial themes. Harry carries children away from our world into his world by simply being another one of them.

What's the big deal with *Harry Potter* and Christian parents? This is an issue that all Christian adults should find an answer to, and it is not always an easy one to find. There are many pros and cons concerning the magic and supernatural subjects in *Harry Potter*. A main concern for the Christian community within the series is the constant references to magic, both good and bad. One must ask, is there a difference between good and bad magic? Student Heidi Ellens comments, "The danger lies in her colorfulness by introducing magic as a good thing. Makes it possible to have a good or a bad witch." In Heidi's opinion, there is no difference. *Christianity Today* states in their September/October 2000 edition, "Disassociation between magic and supernatural evil can portray occult practices as good and healthy.....since it [*Harry Potter*] is on children, they can easily become confused about supernatural matters." This is a major concern for children reading *Harry Potter* without supervision or discussion. All interviewees, along with authors of several articles, agree parents should have discussions with their children about Harry Potter's magical abilities. Ms. Ellens, along with students Lindsay Adams and Melanie Cabrey stated that not only should the books be discussed, but Biblical references should also be explored in relation to magic and witchcraft. Rowling herself admits her daughter is not old enough to read *Harry Potter;* when the time comes, Rowling will explain Harry Potter to her (Kidsread interview).

Those who have read any books in the series will tell you that you, as a Christian, should read *Harry Potter*. Melanie Cabrey says, "Don't knock it till you try it," while Heidi states, "It is necessary for Christian parents to be aware of what's popular out there."

How can we guard our children or know a view if we do not see for ourselves? Christianity Today encourages, "We think you should read the *Harry Potter* books to your kids (Jan 10. 2000)." In a later issue they state, "The books can provide a great starting point to talk to children about the evils of this world." Some may argue that the magical world is different than in *Harry Potter*, while Christian leaders such as Chuck Colson say, "The magic in these books is purely mechanical. The same magic used as a framework for fairytales, Shakespeare, C.S. Lewis, Tolkien, and others, is the same used in *Harry Potter*." (Christianity Today September/ October 2000).

Whatever you decide about this issue, I challenge you to form an opinion only after you personally know for yourself who Harry Potter is. You may have the same opinion after you read it, but at least the opinion you form is yours. You will be able to battle the issue from an intellectual standpoint rather than an ignorant one. When I first heard of *Harry Potter*, I had a pretty negative view, but I read book one and was surprised at what I found. It was a delightful story, but one that needs to be dealt with by investigating Scripture and using caution.

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What's in a name: "Redeemer" University College

by Sarah Glenney

After attending Redeemer University College for a while, I started to notice that whenever I heard the word "redeemer", I thought about school. . I observed that when I was in church and we sang songs referring to Jesus as the Redeemer, images from school penetrated my mind. It bothered me that a particular word that was supposed to make me think of Jesus caused me to think of something else instead. Therefore, I want to take a closer look at the meaning of "Redeemer", and how it pertains to our university and to our lives. Upon reading the Webster's Dictionary, I was surprised to find the definition of "redeemer" simply as follows: "Redeemer, n. Jesus Christ". The definition of "redeem" includes the words: "recover; pay off; exchange for premiums; deliver from sin; fulfill, as a promise". It is interesting to note that Jesus Christ is given as the only example of a redeemer. But looking at the definition of what a redeemer is supposed to do, Jesus is the ultimate example that fits all the criteria.

I looked in my Strong's Concordance in order to study under what contexts in the Bible God was referred to as a Redeemer. Job 19:25-27 says, "For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!" This is an amazing passage, considering what the rest of Job 19 talks about: Job insists that God is punishing him even though he is innocent. He describes some of the pain and difficulties he is going through, besides his frustration at the lack of justice. Yet at the end of the chapter, Job expresses his desire to see God and his hope for future judgement.

I interviewed Dr. Cooper and Dr. Plantinga, who were both members of the original board that founded Redeemer University College. I also attended a portion of the Member's Meeting that was held on campus on October 13, 2001. The whole idea of Redeemer University College started when a church member suggested to Rev. De Bolster that Ontario should have a Christian college, compared to Dordt or Calvin in the United States. In 1976, the Ontario Christian College Association (OCCA) was formed, which started to make the dream of a Christian college in Ontario a possibility. There were many decisions that needed to be made, but the most exciting factor in making these decisions was the amount of prayer and reliance on God's direction involved. It was about 1978/1979 that the need for a name for this Christian school arose, so a naming committee set about the task of selecting a name that would best describe the ideals of the college. Reformed Christian circles had a tendency to choose names of important people such as Calvin, Knox, or Wycliffe, but names of God were not generally used, in order to prevent them from being defiled with common usage. Abraham Kuyper's name was suggested, since he was one person involved in the Reformation whose name had not previously been used for a school. However, the committee rejected this suggestion since "Kuyper" might give the college an association with being Dutch and Reformed. The founders wanted the school to be seen as being Biblically based, not just for one group of people. Dr. Plantinga suggested the name "Redeemer" be added to the list of possible schools, as another brainstorming idea that had a nice sound to it. "Redeemer" was not a name that the committee chose right away; it was not until all the other names that had been suggested were rejected that the name "Redeemer" was examined more closely. Why would a Reformed school choose a name that Catholic or Lutheran groups were more prone to use? Yet when they thought about it, the committee realized that "Redeemer" was really a name that incorporated the aims of the college the best. Although Jesus' death and resurrection is important, His purpose was not only to save human souls. According to Dr. Cooper, the name of our school is a central theme in Scripture, and refers to what the Kingdom of God is all about. The Redeemer University College motto is Agnus Dei Omnium Rex, which is Latin for "Lamb of God, King over All". In this seemingly paradoxical statement, there is a lamb: humble, gentle, and meek, who is also a powerful king. The Redeemer who laid down His life for our sins is still the Ruler of all creation! On the other hand, the committee was a little reluctant to choose a name for God, since they did not want it to lose its sense of holiness. They decided to keep the name "Redeemer", but it was not to be used alone. For example, one would always say, "I attend Redeemer College," instead of, "I attend Redeemer." Nowadays, it is a little difficult to remember this. Still, there must be more respect for the name of our school. It is the Lord's name; are we breaking one of the Ten Commandments if we are not careful with how we say it? I do not want to be too extreme and say that we can be certain, but I know for myself that when I hear the name of my school, I want to think about God's grace in my life, not a building. As most of you know, Rev. De Bolster, the founding president of Redeemer University College, wrote a book called Stepping Forward in Faith. This book contains more details about the origins of our school. If you are curious about the subject, this book is on sale in the College Bookstore.

Even though many years have passed since Redeemer University College was first founded, there are still decisions to be made as the university continues to grow. We need God's direction in our lives now, just as the O.C.C.A. committees sought it back then.

·OPINIONS·

·EDITORIAL·

The Mentos Movement

By James Brink
Editor in Chief

I've been conversing recently with Redeemer alumnus and former staff member of The Crown Michael Zwiep, who also happens to be a friend and fellow church member. We both attend a conservative Reformed denomination (known as the Free Reformed Churches, though most of you probably haven't heard of us) and belong to a praise team/ Bible study, set up two years ago by a group of Free Reformed (FRC) young people with a passion for music and a passion for worship.

It seems that every time Mike and I talk, whether we're travelling to some event, or just hanging out, we get around to the topic of worship. We have a trouble integrating what we are doing in the praise team and what the FRC as a whole considers "normal". Like many conservative churches, the FRC has stuck to the basics of organ and Psalms, and many members are hesitant to walk down the path of the progressives. I have a deep appreciation for my church; I believe it has many strengths, particularly in the way it brings together abstract doctrine and our personal faith experience. On the other hand, I sometimes feel it has lost touch with today's culture. But I worry whether some churches, in the pursuit of the latest and greatest, have become rootless.

Reformed churches in general have a long and rich liturgical history, steeped in a theology of God's sovereignty and the primacy of the Word. Many, however, have drifted into the "mass church", to modify one of Ortega y Gasset's phrases, losing their distinctive approach to worship, and much of their distinctive character. It used to be that you could enter a Reformed or a Presbyterian church anywhere and know where you stood. You also knew when you stood, when you sang, and when you unwrapped the peppermints. There's a kind of comfortable, favourite-sweater feeling to this kind of familiarity. It might not be the most beautiful church building, perhaps not your preferred crowd of people, but you always knew what to expect.

Things have changed. Now, when you walk into a church, you'll need to check the sign on the door, because you won't be able to tell by the liturgy where you're worshipping. Baptist, Pentecostal, Anglican, Reformed – they all use the same Top 40 Revival Generation countdown. On second thought, ignore the sign: it doesn't matter anyway. Don't bother with the peppermints either. The pastor will start off by telling a few inspirational stories, finish with an application, and before you can list points 1,2, and 3, you're back to the tunes. If you're lucky, you won't even have to open your Bible. Sorry about the cynicism, but I'm overstating on purpose. So don't send me letters telling me you "do so have time to finish your Mentos." I don't care.

Don't get me wrong. Keep in mind that I do belong to a praise team, and I believe there have been many positive results of the praise and worship movement. People who felt emotionally disengaged from traditional church services,

Continued on page 8

THE CROWN

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Spelling slips, while omni-present in the old crown, should not appear in this issue, due to the efforts of Hayley Asnong.

The Crown is published by students but is dedicated to the entire Redeemer University College community.

Letters to the Editor

Evangelicalism vs. the Reformed view

Dear Editor,

I would like to publicly address two contrasting views of Christian spirituality represented on this campus. First of all, I would like to explain why it is necessary to address this publicly. Some conscientious persons may point to Biblical passages, such as Matthew 18, and counsel against anything but private confrontation. However, when the issue is not a matter of private offense but rather of public testimony, such concerns may properly be dealt with in a public setting. (c.f. Gal. 2:11-16, 1 Tim. 5:20). I have noticed that there are two prominent, competing conceptions of Christian life and faith. The first, and most popular, if my observations are accurate, is that which I will call Evangelicalism. While this term may be employed in other ways, I speak of it here in contrast to what I will call the Reformed view. At the last Coffeehouse, several students displayed their commitment to Evangelical spirituality and made an appeal to others to adopt this same perspective. These performances emphasized the need for a personal encounter with God. This in itself is not the problem. However, when separated from its proper context, it simply becomes a false gospel. This proper context is understood and given its rightful place in the Reformed view. While subjective experience is by definition an element of genuine conversion, it by no means is the essence of salvation, nor can it stand on its own as it did in the presentations given at the said Coffeehouse. When faithfully witnessing for the gospel, one must declare humanity's guilty standing before the judgement seat of God because of our sin. This sin exists in any and all infractions of the perfect law of God. The only deliverance from the wrath of God against an individual must be a result of the work of God alone. This deliverance has been accomplished in the person and work of Jesus Christ by his perfect life, substitutive death, and resurrection. This is an objective accomplishment wrought entirely outside of the sinner's subjective experience. This is the core of the gospel and cannot be left out without extremely deleterious effects. It is the Holy Spirit who sovereignly applies the benefits of Christ's accomplishments to an individual when the above explained core of the gospel is proclaimed. No appeal to God's goodness apart from the propitiation of Christ can be supernaturally effective. Those who made the evangelical appeals at Coffeehouse may certainly be true and sincere believers however their presentations of the gospel were worse than lacking. Their gospel message amounted to "another gospel," because it was based in human subjectivity and not the objective work of Christ. I would like to encourage my fellow students who have genuine spiritual interest to be discerning and shun the unbiblical perspective of Evangelicalism. Only the reformed view is true to the gospel and is "the power of God for salvation." (Rom. 1:16)

Sincerely,
Daniel Horton

Letters to the editor may be discussed online at thecrown.ca!

Motivation in Missions

To the editors of the Crown,

I am writing in response to an article in your September 18th edition entitled, "Indulging in Humility? Motivations in Missions". This article deeply troubled me in its tone, its judgements, and its negativity towards the "mission trip". I hope that my thoughts and experience will generate some new ways for the author to look at this. I am speaking as a person who has been on more than one mission trip and hope that the one I am now helping to plan will not be my last.

The reason missions trips are so 'popular', the reason that pastors encourage everyone to go on one is simple: God shows up. People come back from these trips changed. Other Christians see this and they want some of that. It this a bad intention? The wrong motivation? Even in wanting a personal encounter with God, and our own life to be changed (even if it is a more selfish perspective than the ideal), the prayer becomes the same: "God, I'm open to what you want to do in and through me." When we make ourselves available to God, God will work in and through us and by the time the mission trip is over, motivations are forgotten and most are left with an amazing testimony of how God affected the place they were in, of course, and how He changed them.

There are many experienced mission workers who "know what will actually help those in need, and who are willing to do it regardless of recognition." I hope I am becoming one of those people. However, for each of these people there was a first experience, a first encounter. It is often a mission trip which sparks a call in people to become one of those mentioned above. Now, when I go on missions trips my motives are different than they were the first time; I can be more focused, direct my prayer more specifically. But you know what? I still expect to be changed, for God to convict me and work with me on a personal level. When we open ourselves to God we will be changed. The horrors in the world do convict us and make us shed tears. Part of a mission trip is learning intercession and allowing our hearts to be broken by the things that break the heart of God. Stepping out of our comfort zones is not easy.

It is also a task of an informed, effective mission worker to train new uninformed, ill-intentioned workers so that our mandate as Christians might be fulfilled. Here I think about the disciples; when they followed Christ, what were their thoughts, their motivations, their expectations? Did they instantly crave to use them to help others and lay their lives on the line? Sure, the pure motivations came, but it took time. First they just wanted to be near Jesus, to be impacted personally. Christ watched them send children away from Him, misunderstand parables, deny him, show greed and hate, but He passed His work onto them and left His work in them.

But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this I rejoice. (Phil.1:18).

My experience has not been a one-way benefit; the people I've interacted with have been blessed, short term and long term. I have heard people giving testimonies after coming home, and they have had genuine encounters with God. Don't allow your one experience to become the template for mission trips. Every one I've been on has been unique. Often when we think we're the only one who has it figured out, one step above the Christian status quo in understanding and motive, we are the ones who need to learn something. I've read many Crown articles from this perspective and have had this lesson myself on more than one occasion.

Not everyone will go on a mission trip. However, anyone who would ask my advice, I would encourage them to go. Sure, they won't really know what their getting into, they won't know what to do, they might have motives and intentions that some might not consider pure. However, they are making themselves available to do the work of the Saints. When you put yourself in that place, it is God's intentions that are fulfilled in the work that is done and in you. It is the sovereignty of God that brings us home changed and with and an amazing story to tell. When we feel called to serve we can't spend all our time worrying about having everything figured out and about being able to do something perfectly with pure motive and intent. *Continue to work our your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose* (Phil. 2:12b-13).

From,
Ken Dryfhout
Alumnus, Class of 2000

•FOOD REVIEWS•

cooking with brians

Vegetarian Shepherd's Pie

Serves 6-8

WHAT YOU NEED

- 2 tsp (10 ml) vegetable oil
- 2 tsp (10 ml) minced or pressed garlic
- 1 cup (250 ml) chopped onions
- 3/4 cup (175 ml) finely chopped carrots
- 11/2 cups (375 ml) prepared tomato pasta sauce
- 1 cup (250 ml) canned red kidney beans, rinsed and drained
- 1 cup (250 ml) canned chickpeas, rinsed and drained
- 1/2 cup (125 ml) vegetable stock or water
- 11/2 tsp (7 ml) dried basil
- 2 bay leaves
- 4 cups (1 litre) diced potatoes
- 1/2 cup (125 ml) 2% milk
- 1/3 cup (75 ml) sour cream
- 1/4 tsp (1 ml) ground black pepper
- 3/4 cups (175 ml) shredded cheddar cheese
- 3 tbsp (45 ml) grated Parmesan cheese

DIRECTIONS

In a saucepan, heat oil over medium-high heat. Add garlic, onions and carrots; cook 4 minutes or until onion is softened. Stir in tomato sauce, kidney beans, chickpeas, stock, basil, and bay leaves; reduce heat to medium-low, cover and cook 15 minutes or until vegetables are tender. Remove bay leaves. Transfer sauce to a blender, pulse on and off until chunky. Spread over bottom of 3-litre baking (13-by-9-inch) dish. Boil potatoes, mash with milk, sour cream and pepper. Spoon on top of sauce in baking dish. Sprinkle with cheeses. Bake, uncovered for 40 minutes at 350 F (180 C).

This recipe is from the Best Freezer Cookbook by Jan Main (Robert Rose)

The Dutchman

Brian VanDooren

Replacing meat with beans?! The concept was foreign to me, having been raised a good Dutchman. I was pleasantly surprised, however, finding that I could indeed enjoy a vegetarian Shepherd's Pie. The kidney beans and chickpeas gave the dish an excellent texture and heartiness, even if they did lack the flavour of a nice pound of ground beef. A collection of vegetables, most noticeably the carrots, added a pleasant crunch and firm texture. The crowning touch was the layer of mashed potatoes covering the pie. Thick and smooth, the potatoes had been mashed to perfection, with a light covering of cheese adding to the taste. Over all, I was left very satisfied, as well as surprised by how good it tasted. Replacing meat with beans ... I suppose it's possible after all.

The Epicurean

Brian Harskamp

The beauty of good vegetarian cooking has always been the use of hearty spices and seasonings to make up for, or distract from, the lack of meat. While this recipe did not come equipped with the best spice scheme, it certainly set the stage. I'll break the meal into three parts - base, potato and the top. Extra steps I recommend for this layer are: adding more basil than called for, red pepper flakes to the pasta sauce, and even a little Parmesan. To make the potatoes a worthy addition, the secret word is curry. Curry adds the body that this dish needs, and helps with the overall flavor. A healthy shake of pepper in the potatoes, and replacing 1/2 the sour cream with cottage cheese adds to the overall texture. Finally, don't use cheddar as the recipe calls for, but 1 1/2 times the Parmesan. A good shake of paprika on the top will add to the beauty and make it something you'll be proud to serve.

The Diabetic

Brian Dijkema

As a diabetic, I am looking for a few elements in a dish. A good dish for diabetics is low in fat, low in sugar, and without processed foodstuff. It should however include much protein as well as a healthy percentage of complex carbohydrates. In regards to taste, this dish must contain many spices. This combination yielded an East Indian taste, unexpected in a shepherds pie, yet quite a delightful suprise. The key element which sends delicious vents of olfactory pleasures wafting through the dormitory air is parmesan cheese — the "whipped cream" to this pie. All in all I was completely satisfied and will give this dish a nine out of ten.

The Vegetarian

Brian VanOosten

I particularly enjoyed a meal of such substance without meat. There was both complexity of taste and heartiness in the same dish. The bean base and the potato cap provided ample mass while the subtle additions of mushrooms, broccoli, cheese and various seasonings gave the dish finer qualities. The presentation of the dish alone was passable, this could be enhanced with the addition of a salad or other assorted greens. I would suggest to any preparing this in the future to enhance the 'kick factor' with pepper of various kinds. All told, I would rate this dinner as four carrots out of five.

•SPORTS•

Kristy Crawford

Phynn Lindgren is an obstacle to the opposition.

Kristy Crawford

Senior Amanda Devries on the soccer field.

Men's Soccer

Date	Visitor	Score	Home	Score
Oct. 9	E-CE	Durham 1	Centennial	1
Oct. 9	W-CW	Humber 4	Redeemer	1
Oct. 9	W-CW	Conestoga 4	George Brown	3
Oct. 10	E-CE	Loyalist 0	"St. Lawrence, K"	6
Oct. 10	E-CE	"SS Fleming, P" 1	Seneca	12
Oct. 10	W-CW	Fanshawe 1	St. Clair	1
Oct. 11	E-CE	Royal Military 2	Loyalist	0
Oct. 11	E-CE	Durham 3	Seneca	0
Oct. 11	W-CW	George Brown 0	Humber	7
Oct. 11	W-CW	Mohawk 1	Redeemer	1
Oct. 12	E-CE	"SS Fleming, P" 1	Algonquin	3
Oct. 12	W-CW	Fanshawe 3	Lambton	2
Oct. 12	W-CW	Sheridan -	George Brown	-
PP Due to Field Conditions				
Oct. 13	E-CE	Seneca 1	Royal Military	1
Oct. 13	E-CE	Centennial 2	"St. Lawrence, K"	1
Oct. 13	W-CW	St. Clair 4	Conestoga	2
Oct. 13	W-CW	Mohawk 0	Sheridan	3
Oct. 14	E-CE	Centennial 0	Royal Military	0
Oct. 14	E-CE	Seneca 2	"St. Lawrence, K"	4
Oct. 14	W-CW	Lambton 1	Conestoga	0

Women's Soccer

Date		Visitor	Score	Home	Score
Oct. 9	E-CE	Durham	1	Centennial	0
Oct. 9	W-CW	Sheridan	0	Humber	1
Oct. 10	E-CE	Loyalist	2	"St. Lawrence, K"	1
Oct. 10	E-CE	"SS Fleming, P"	1	Seneca	0
Oct. 10	W-CW	St. Clair	0	Fanshawe	8
Oct. 10	W-CW	Mohawk	1	Redeemer	2
Oct. 11	E-CE	Royal Military	2	Loyalist	1
Oct. 12	E-CE	"SS Fleming, P"	0	Algonquin	4
Oct. 12	E-CE	Cambrian	0	Durham	6
Oct. 12	W-CW	Lambton	0	Fanshawe	2
Oct. 12	W-CW	Humber	4	Redeemer	2
Oct. 13	E-CE	Cambrian	1	Durham	5
Oct. 13	E-CE	Centennial	3	"St. Lawrence, K"	0
Oct. 13	E-CE	Seneca	2	Royal Military	2
Oct. 13	W-CW	St. Clair	2	Conestoga	7
Oct. 13	W-CW	Mohawk	1	Sheridan	0
Oct. 14	E-CE	Centennial	3	Royal Military	2
Oct. 14	E-CE	Seneca	1	"St. Lawrence, K"	0
Oct. 14	W-CW	Lambton	4	Conestoga	0

Men's Basketball

Durham College Tip-Off Tournament

Date	Visitor	Score	Home	Score
Oct. 12	George Brown	102	SS Fleming (P)	59
Oct. 12	Loyalist	81	Ste. Foy (PQ)	71
Oct. 12	St. Lawrence (K)	47	Fanshawe	33
Oct. 12	Durham	79	Centennial	70
Oct. 13	"Ste. Foy, (PQ)"	91	SS Fleming (P)	79
Oct. 13	Fanshawe	53	Centennial	44
Oct. 13	George Brown	89	Loyalist	57
Oct. 13	St. Lawrence (K)	64	Durham	41
Consolation Final	Fanshawe	74	Ste. Foy (PQ)	68
Championship Final	George Brown	85	St. Lawrence (L)	72
Oct. 9 Exhibition	Niagara	94	Seneca	87
Oct. 10 Exhibition	Algoma	58	Sault	91
Oct. 10 Exhibition	Redeemer	47	Sheridan	92
Oct. 10 Exhibition	Fanshawe Alumni	63	Fanshawe	98
Oct. 11 Exhibition	Wilfred Lr. U.	72	St. Lawrence (K)	60
Oct. 12 Exhibition	Medicine Hat (AB)	65	Seneca	66
Oct. 12 Exhibition	Georgian	62	Niagara	64
Oct. 13 Exhibition	Sheridan	104	Medicine Hat (AB)	79

Take Note: Activities with the Spiritual and Service Committee

By Your Student Senate

The Spiritual and Service Committee of Redeemer's Student Senate has been busy since September, planning many regular events both on and off campus for the coming year. There will be many opportunities for students to get involved in worship, prayer and service. One of these opportunities is Senior Impact. This is the second year in which SASC has run this program, in which Redeemer students go to the Versa-Care Centre in Hamilton to visit, sing with and minister to the residents. Senior Impact will take place on one Sunday a month for the rest of the year.

Hot Spot is a worship oriented on-campus activity. One Friday a month (after the hockey game, of course!) students meet in a dorm on accountability for refreshments and socializing, devotions and worship led by the host dorm. All students are welcome at the Hot Spot.

For all those interested, prayer partners will be starting again soon. You will find a form in your mailbox, to be filled out and returned. You will then be paired with another student of the same gender for prayer support and accountability throughout the campus and year. It is up to you how often you and your partner meet, so the level of time commitment is negotiable.

Redeemer will be cotinuing to support her sister school in Nigeria, Hilltop, this academic year. Fundraisers will be announced at a later date. In the meantime, please continue to pray for Hilltop and the students there.

Faith ❖ Justice ❖ Politics

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"An Emotional Punch in the Nose": Margoshes' Poetry Reading

By James Brink

"There's not a religious bone in my body," says novelist and poet David Margoshes, who recited selections of his poetry in a reading hosted by the school on October 4th.

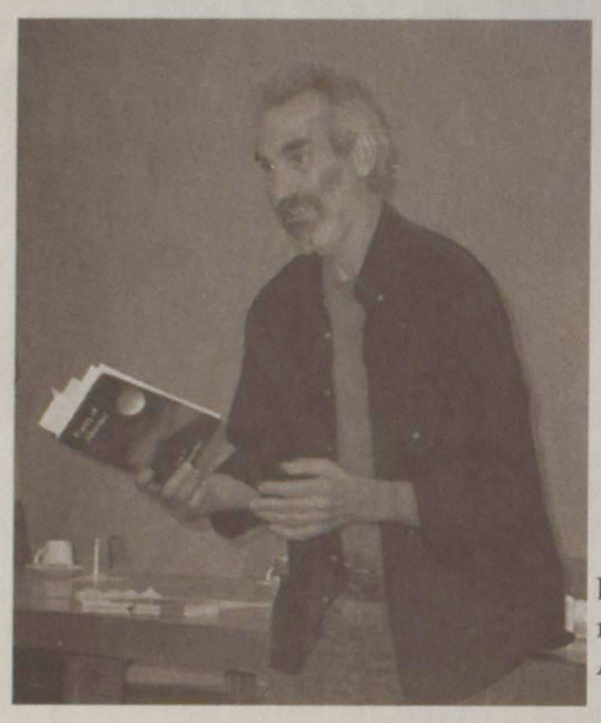
Margoshes is a slight man, dressed casually in blue jeans and a navy shirt hanging open over a bright red tee. His sleeves are rolled halfway up his forearms, and his fingers twitch nervously every now and then, but his voice is even. "Bless the lawyer's supercilious air, bless the air;" "Bless the goodness in us, the evil."

The lines are from "The Naming", a poem written in honour of a Jewish naming ceremony. In spite of Margoshes' religious disclaimer, many of his poems he read are based on Biblical themes or events. "Adam and Eve Revisited" expresses the pain Adam and Eve must have felt at being sent from the Garden. "His Eye" accuses God of being focussed on the sparrow, while the world around us goes to hell in a handbasket, drenched in war, blood, and injustice. "Cain and Abel" retells the story of the two brothers, but advocates Cain's perspective – "God said it was a sucker punch, but I was there; the fight was fair."

While Margoshes has his finger on the pulse of religious questions, he clearly does not have the lifeblood of the Christian hope in his own veins.

David Margoshes does much of his work at a writer's retreat held regularly in a Benedictine Monastery. He's a compulsive, fanatical revisor. When people ask him what he's doing, his standard reply is, "Revising, that's what I'm working on now." For Margoshes, the first draft is the easy part, "like something you vomit up." Revising is like sorting through it with a stick, to find out "what's in this meal."

Creating effect in poetry is different from fiction. In fiction, the first paragraph must be the grabber if the writer wants to keep his reader. Poetry, on the other hand, builds up to its ending. The "ending is the poem," says Margoshes. It's like the moral at the end of a fable; the "emotional punch in the nose." Like Emily Dickinson, Margoshes strives for poetry that takes the top of your head off.



David Margoshes reads poetry in the Art Gallery.

"Changed Title"

- The painting *Whistler's Mother* was originally called *Arrangement in Grey and Black Number One.*

- Newspaper Item

Only a woman, a mother,
neither substance nor form
with the force or weight
of triangle and square to anchor it to
canvas and mind,
merely flesh, lacking
the permanence of parchment.

Yet surely there is
something
of interest in this
arrangement of colour and form
beyond the obvious bow
to the sentiment, the tug
at the romantic forelock.

She sits in an arrangement
of bone and flesh that defies
the contortionist's logic,
her lips composed in
a smile smeared with sex
beyond flesh and nerve, beyond
gender to the root of biology.

She has just said something,
waits listening for answers.
Her heart beats, blood flows,
the *smell* of her lifts itself
off the canvas the way a fighter
must before the bell, raising his head
the way she does hers, into
perfection.

Mentos

Continued from page 6

which could be long and dry, began searching for a means of becoming more authentically involved. Many of the changes are rooted in the 1960's, when flower power met Jesus Christ, and formed new communities based on faith rather than radical politics. Their music,
while hardly Bach, was joyful, culturally relevant, and followed the Scriptural examples of praise to God with a variety of instruments.

The question is whether our increased involvement in and enthusiasm for church has come at the expense of other vital elements. One of the strengths of Calvinist theology is its emphasis on the unfolding of God's covenant through history. Ancient Israel was called to remember all the mighty works that God had done for them, so the entire community could fall before their Lord in thanksgiving. The infant church was also commissioned to remember and celebrate Christ's passion, death, and resurrection. As the church has grown, it has undergone persecutions, revivals, internal divisions, and reconciliations that are, or at least should be, part of our collective memory. But we've forgotten. The only mighty work of God that we can remember is whether the band was "tight" at the last Church-In-The-Box. Familiarity is not the only thing that breeds contempt. Lack of understanding will do the same thing.

The church must take the time to evaluate its pursuit of innovation. Remodelling ourselves according to Scripture is a worthy goal, and places us within the church's historical development. Renovating our traditions in an endless chasing after the next consumer experience is sin. It often seems as if we traded the joy of theology (the study of God) for the quick high of a clever hook. Do we have the guts to face up to our own tradition, and echo the witness that our spiritual fathers bore to culture throughout the ages? I doubt it. Our historical dislocation is so bad that our own grandparents can no longer relate to the worship service. In our selfishness, we've discarded everything they passed down to us.

In spite of this, I'm still torn. I know that part of the blame for the "generation gap" must be shouldered by those who would not listen to the concerns of young people growing up in a post-modern culture. Young people, however, are quick to discard any advice which does not accord with their own preconceived ideas. The old are too impatient, and the young too impertinent to listen to each other. The church has been severely damaged by individualism. We must rediscover our own connection to small "t" tradition. While we should not idolize the past, we can gratefully receive the convictions of our predecessors as a gift and resource for the present.

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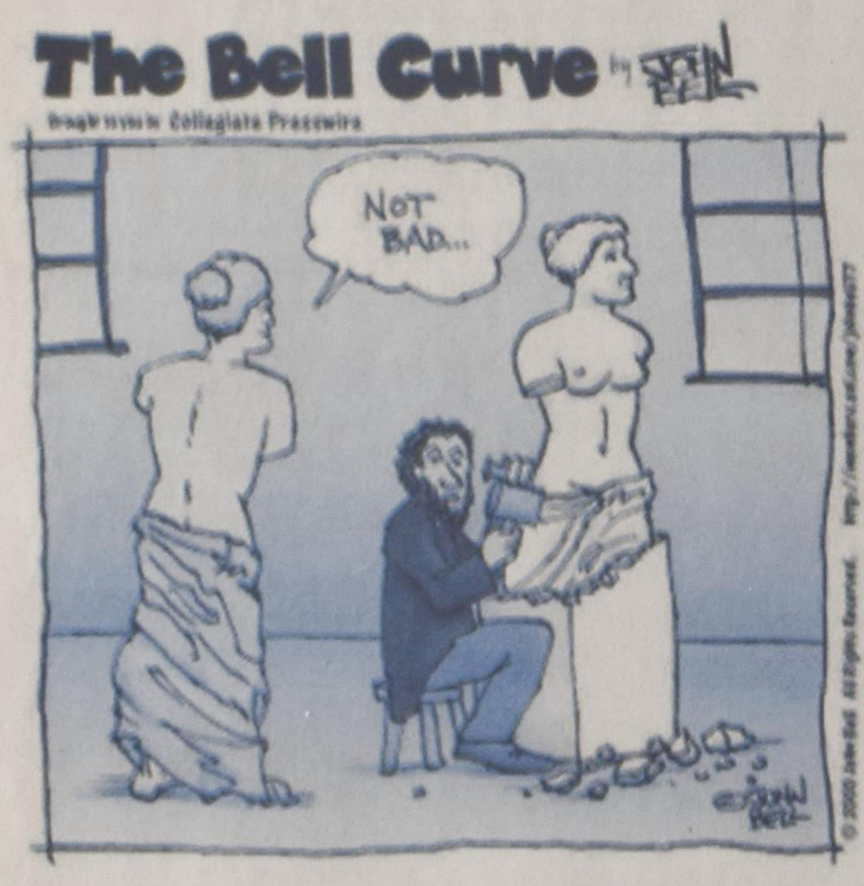
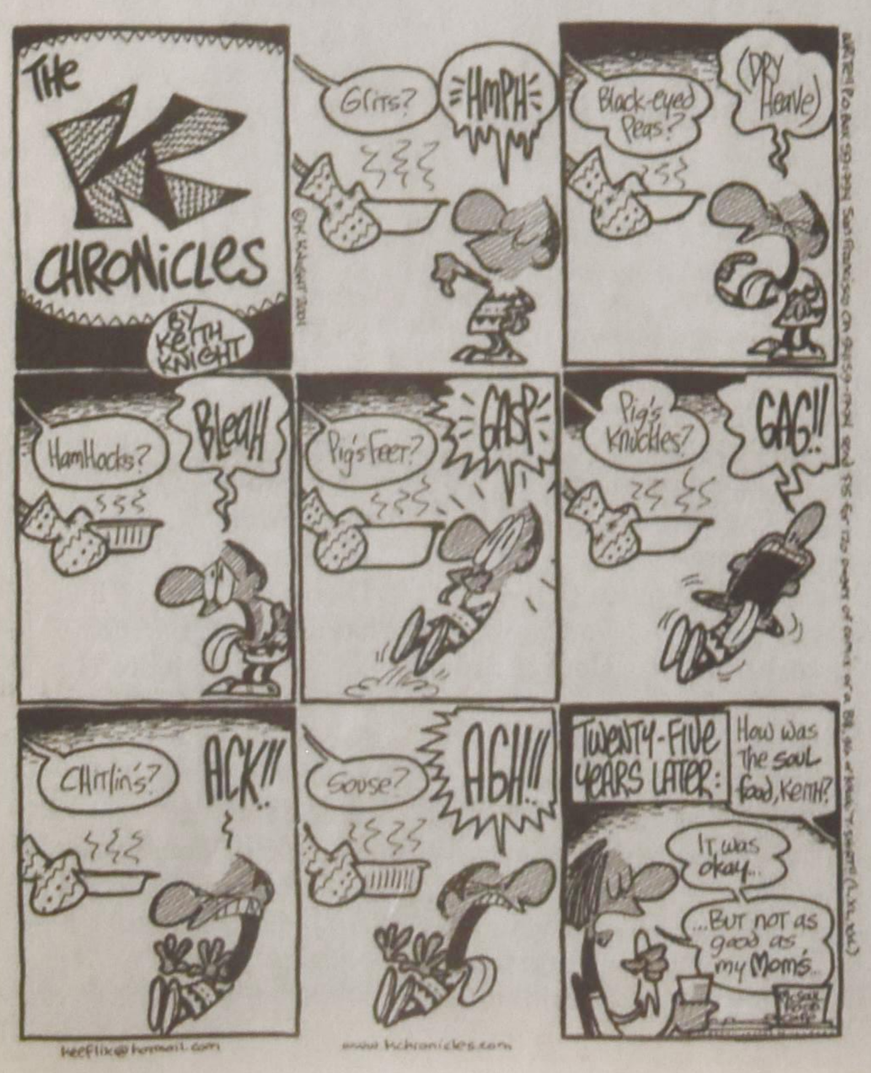
·backside·





"I am being appeared to pink ratly."
- Dr. Plantinga

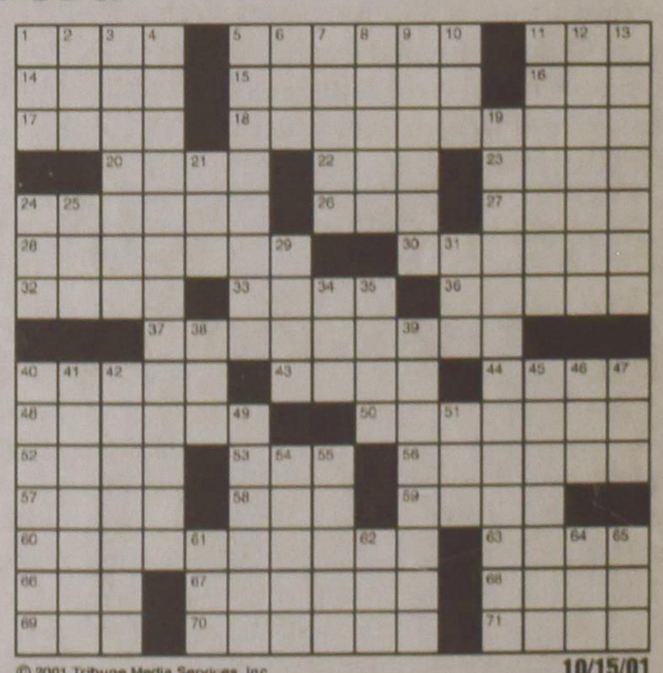
"Substance as the great cosmic glue
Will no longer do;
We need something new."
- poem by Dr. Plantinga

"Standing on your head in church is evil."
- Dave Vlasblom

"Aristotle agrees with me."
- Dr. Wolters

"Chris Godwaldt, would you please turn my lips on for me?"
- Emily Houweling

Crossword



ACROSS
1 Irritating one
5 Replace a stopper
11 Spent wood
14 Dramatist Henley
15 Put behind bars
16 Pi follower
17 Pronounce indistinctly
18 Thespians' pseudonyms
20 Tidal situation
22 Letters for 1051
23 Bangkok man
24 San __, Texas
26 French pronoun
27 Ripped
28 Applying paint crudely
30 "Das Lied von der Erde" composer
32 European volcano
33 Carbonated water
36 Essentials
37 Auto race courses
40 Higher of two
43 Leave text as is
44 Plenty
48 Mate of a very showy bird
50 Endurance
52 Delhi dress
53 Hole maker
56 Leveled
57 Jogging pace
58 Luau dish
59 Spouse
60 Presley hit
63 McKinley and Cantor
66 PGA peg
67 First-born
68 Stubborn beast
69 Asner and McMahon
70 Shoots wide
71 Fencer's sword

DOWN
1 Network of "Nova"
2 Snakelike fish
3 Hand-held shocker
4 Triples
5 Reply
6 Way in: abbr.
7 Con-man's tricks
8 First ship on the moon
9 Generation-based bias
10 Ex-QB Dawson
11 Sleeve opening
12 Did some wool gathering?
13 Stocking merchants
19 Simultaneously
21 MacGraw of "Love Story"
24 Lemon drink
25 A Cole
29 Takes off
31 Even one
34 Banned insecticide
35 Inspires reverence
38 Cursor starter?
39 Tries
40 Most of New York?
41 Formed beads
42 Conditional releases
45 In a row
46 Smallest bill
47 Little bit
49 City in Italia
51 Ms. Gardner
54 Tiger on the tee?
55 Preferences
61 Skirt edge
62 Play for a fool
64 Pub preference
65 Get the picture

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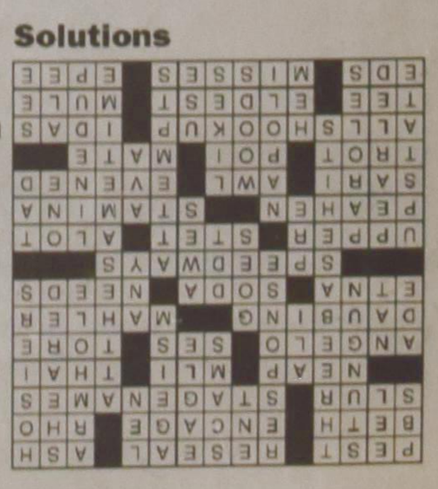
Solutions